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Forbush, will be glad to learn that a second edition, revised and enlarged, has been issued.

To those unacquainted with the first edition it should be said that Mr. Forbush is a young pastor and a doctor of philosophy, Clark University, whose work for boys Dr. G. Stanley Hall has called "hardly less than epoch-making." The author speaks from his experience, and his book stands almost alone in this department.

The sub-title, "A Study in Social Pedagogy," gives the point of approach. Dr. Forbush says that the crucial time in a boy's life is when, with habits formed, "the psychical crisis and the infancy of the will, all coincident with the birth of the social nature, together form a period of danger and possibility. For helping this age social pedagogy is a new and most important science."

"Other things being equal, the best way to help a boy is to understand him," and this the author well says cannot be done in fifteen minutes.

As a result of an investigation of organizations formed by boys, Dr. Forbush concludes that clubs started by adults for boys should seek to get hold of them before their own social development becomes dangerous, and should retain them till adolescence is past, and that physical activity should be the basis of the clubs. With these facts in mind, a study is made of the strength and weakness of the existing societies for boys. Some of the religious organizations are severely criticised; "Religion in a child may be real, but it is only a promise. It is not yet time to talk about it, or to display it in any vocal way." Yet Dr. Forbush believes that the main work of the Church should be for the children. There is a chapter of valuable suggestions on the influences of the home, the school and the Church. The author advocates intensive work with a few rather than superficial efforts with many.

The book contains a directory of social organizations for boys and a classified bibliography with suggestions for further reading.

CARL KETSEY.

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*Principles of Western Civilization.* By BENJAMIN KIDD. Pp. 538. Price, \$2.00. New York: Macmillan Co., 1902.

Mr. Benjamin Kidd has written a book worthy of consideration by every thoughtful person. It is now eight years since the *Social Evolution* appeared; in the meanwhile he has worked out a thesis in social philosophy that will attract attention and be a factor in the subsequent development of the social sciences. Mr. Kidd's opportunity is a double one. Previous to the publication of Darwin's epoch-making book on the *Origin of Species*, English thinking was done by a group

of writers to whom the name utilitarian is given. Bentham, the father of this school, was followed by Malthus, Ricardo, James Mill and a host of other writers, of whom John Stuart Mill is the best known; in his writings the views of the school find their best expression. It was the misfortune of Mill that he was so soon followed by Darwin. Evolutionary doctrine has undermined Mill's leading premises and made it necessary to revise his work and find a basis in harmony with the new ideas. This fact creates the need of a new social philosophy.

It may be claimed that a new philosophy has been presented in the writings of Herbert Spencer, Huxley and other expounders of evolution. But Mr. Kidd rightly objects that the ideas of this group of thinkers were acquired before they knew of the doctrine of evolution, and that they have their thought basis in premises assumed in the writing of Mill and other utilitarians. They use the new doctrines to bolster up old ideas acquired before the doctrine of evolution began to influence them. An examination of the writings of Herbert Spencer and others of this group shows that they are either making long arguments against the hypothesis of a special creation, or that they are seeking a basis for ideas belonging to an older epoch. Spencer, for example, is a utilitarian with a revised proof, but with no radical change in the fundamental concepts of the older school.

If, then, the younger generation accepts, without question, the theory of evolution, they do not need the convincing proofs and the minute discussions in which the defenders of evolution indulge. At the same time young men get little satisfaction from the arguments of the utilitarians in the form in which they are presented.

The two current sources for a social philosophy are thus rendered inadequate, and Mr. Kidd is the first of a new generation to try to fill the breach. He accepts without question the doctrine of evolution, and hence can begin his constructive work at the point where his predecessors left off. He joins issue with the utilitarians at their most fundamental point. They believed in the ascendancy of the present; that is, they desired the laws, customs and all social regulation to be for the benefit of those now living. Each age should think of its own interests. All would go well if in this estimate of present welfare each one counted for one and no more. Mr. Kidd rejects this philosophy. The real lesson of the law of natural selection is that the future should be the centre of interest—not the present. The survivors survive not by living for themselves alone, but because they think of their children and those that come after. Religion, government and other social forces follow the same law. They must put future welfare above that of the present, and this leads to a subordination of the present to the future.

How Mr. Kidd works out this thought the detailed argument of his book alone can show. It is clearly presented, and in a form that the general public can readily apprehend. I know of no other place where the real issues of the day are so clearly and ably presented and to which the reader can be referred with so much confidence that he will get what he seeks. He may not find in it a solution for all the difficulties which recent changes in thought have forced upon him, but he will at least lay down the book with the feeling that he is farther along than when he began. Every reader of the book will wish that another portion of social philosophy upon which Mr. Kidd is working will follow this. There never was a time when clear, fresh ideas were so much in demand.

SIMON N. PATTEN.

*University of Pennsylvania.*

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*Le Prèhistorique, Origine et Antiquité de l'Homme.* By GABRIEL and ADRIEN DE MORTILLET. (Bibliothèque des Sciences Contemporaines.) Troisième édition, entièrement refondue et mise au courant des dernières découvertes. Pp. xxii, 709. Price, 8 fr. Paris: Schleicher Frères, 1900.

The third edition of Professor G. de Mortillet's "Prehistorics," always an exceedingly useful book for anthropologists and ethnologists, is in many respects an entirely new book, differing not only in authorship from the preceding edition, which was written by the elder Mortillet alone, while the present edition is partly due to his son Adrien, but is also a considerably altered work, inasmuch as it takes into account the numerous and important discoveries made of recent years in this field of investigation.

Paleoethnology, or the study of the origin of humanity, despite its great importance, is a science of recent growth, scarcely fifty years old. Its development is one of the consequences of the introduction of inductive methods of study—methods which have contributed to the progress of all sciences, and given rise to entirely new ones. Both history and geology have been revolutionized by the new tendency, and between these two sciences, which seem to be distinct and separate, the modern spirit of investigation has given rise to a new science which serves as a connecting link between geology and history, and represents the conclusion of geology and the beginning, or preface, of history. It is concerned, of course, with the origin and development of humanity before we have any historical records, *i. e.*, before "history."

The authors maintain that the movement of glaciers, which furnishes the best means of measuring time, indicates that the glacial period lasted at least 100,000 years. It is therefore justified to assume